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Multiculturalism: role models for deaf students and the recruiting practices of minority teachers in deaf education

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MULTICULTURALISM:
ROLE MODELS FOR DEAF STUDENTS
and the
RECRUITING PRACTICES OF MINORITY TEACHERS IN DEAF
EDUCATION

Master's Project

Submitted to the Faculty of the
Masters of Science Program in Secondary Education
of Students who are Deaf or Hard of Hearing

By

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In partial fulfillment of the requirements
for the Degree of Master of Science

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TABLE OF CONTENTS

Abstract	3
Chapter	
I. INTRODUCTION AND STATEMENT OF THE PROBLEM	4
II. LITERATURE REVIEW	
Multicultural Education	7
Exploring Diversity in Deaf Education	
Asian/Pacific Islanders	8
Hispanic	10
African American	11
Native American	13
Programs Addressing Role Models	15
Discussion	16
Goal	18
III. DESIGN	18
IV. STUDY	19
References	26
Appendix A: Survey	28

ABSTRACT

This study examined 22 of the 62 Teachers of the Deaf Educational programs listed in the American Annals of the Deaf (Vol. 142 No. 2) with regard to recruitment of teachers with minority ethnic backgrounds. The underlying hypothesis is that teachers serve as role models for their students (Deaf, African Americans, Asian/Pacific Islanders, Hispanics, and Native Americans). Therefore, the ethnicity of all qualified and talented educators should be as diverse as the student population it serves. Thus, the question: Using enrollment as a base to determine the number of minority students qualifying for the professional role as an educator of the deaf, how are current teachers of the deaf programs preparing to meet the diversification needs of school districts nationally?

The statistical base prompting the study is a comparison of the ethnicity breakdown of deaf children (The Office of Demographic Studies, Gallaudet University, 1989- 1990) with the ethnicity of 4,487 teachers of the deaf were surveyed in 1981 by Jenesma & Crobett. Only sixty-three percent of the student population was white as compared with ninety-four percent of the teachers reported. "Only 5% of the sample reported that they were members of a nonwhite ethnic group" (Jenesma, 1981). This is a current educational concern that appears to contradict some of the principles defining multicultural education, providing a diverse education.

A survey was sent to all 62 Teacher of the Deaf (TOD) programs listed in the Annals. Responses were received from 22 programs. Questions focused on recruitment practices, patterns in recruitment styles and enrollment figures. Results suggest that the majority of programs who responded do attempt to recruit minority students. Enrollment of these students over the three years studied (1996, 97, 98) was 19%, 20% and 18% respectively. Barriers to recruitment described by the responding programs include lack of interest in TOD careers on the part of minority students, location of the university, and poor student qualifications. It is hoped that the findings from this study will yield

alternatives that may enhance the opportunity of Teacher of the Deaf educational programs to graduate more minority teachers.

INTRODUCTION

"Successful recruitment and retention of minority teachers require a cultural transformation within the institution. Faculty diversity needs to be seen as crucial to the multicultural school environment. Multicultural understanding will require much more than a plan. It will require people working together, joining hands and sharing in a collaborative effort unlike anything we have seen in public education" (Lankard, 1994).

This study explores the extent to which Teacher of the Deaf (TOD) Educational Programs recruit minority applicants (Deaf, African Americans, Asian/Pacific Islanders, Hispanics, and Native Americans). This is a critical concern since increasing the number of talented minority teacher graduates would be a significant step toward meeting the needs of the growing minority deaf student population. Most profound are the messages that the lack of diversity within the faculty population sends to the students they serve. Considering the demographic ratio of ethnically diverse deaf and hearing teachers of deaf students as reported by The Office of Demographic Studies (Gallaudet University, 1989 - 1990) the implications are alarming. According to the national census 1989 -1990, the number of deaf children profiled are as follow:

TABLE 1

Gallaudet 1989-90

Ethnicity	Percentage
White (Anglo-American)	63
Black (African American)	17
Hispanic	13
Native American	.7
Asian/Pacific Island	3.3

In contrast to the diverse deaf student population described above, “approximately 94 percent of all TOD describe their ethnicity as white. In another study similar in nature to Jensema and Corbett’s (1981), of the 3,646 teacher respondents to a national survey, “6.8% were minority group members as compared to 36.6% of students” (Cohen, et.al, 1990).

TABLE 2

Cohen, et.al. 1990

Ethnicity	Teachers	Students
White (European American)	93.1%	64.3%
Black (African American)	4.5%	17.0%
Hispanic	1.3%	12.9%
Asian/Pacific Island	0.9%	3.2%
American Indian	0.1%	0.7%

The numbers have not changed much in comparing the 1981 study by Jensema and Corbett to Cohen’s, et.al. 1990 study. It seems the supply of teacher role models is less ethnically diverse than the national deaf student body. “Although the number of minority students in U. S. schools continue to increase, the number of ethnically diverse teachers is declining.” (Lankard, 1994). Andrews (1996/1997) reports that within the state of Texas there are 4,500 deaf and hard of hearing children (D/HH) enrolled in the Regional Day School program, 400 at the Texas School for the Deaf, and 200 in the postsecondary programs. “Of 30 out of 72 programs (42%) serving deaf students in Texas who responded to a survey, only 13 program directors reported they employ deaf teachers and administrators. Only 57 deaf teachers and 8 deaf administrators were found. Furthermore, the majority of these deaf professionals are white even though fifty-six percent of deaf children in Texas are from minority backgrounds” (Andrews, 1996/1997).

While this data is more current than the census records, they are alarming statistics. The evidence underscores the point of this discussion that the population of ethnically deaf minority students far exceeds the population of deaf or hearing minority teachers. A change is needed which can be achieved through the programs that prepare

and place teachers in our nation's classrooms.

The critical question becomes, what message are we sending to the students? What is the impact of this experience on them? Is it important to their self-esteem, and academic growth to have a minority teacher at some point during their educational career? What are the implications the lack of minority teacher role model has on minority deaf students? How effective can the multicultural educational programs be in delivering multicultural socialization to its student body when the professional staff does not reflect cultural diversity?

These concerns are reflected in the educational experience of Dr. Robert Davila who is deaf and Hispanic. "Throughout all of my education, elementary through graduate training, I was never taught by a minority person. In fact, for many years, I actually believed that minority teachers could not serve as teachers" (*Silent News*, Oct. 1993). He was the summer commencement speaker at Lamar University (LU) in 1993 addressing the "challenges facing the American educational system". A 1994 LU deaf graduate stated, "I never had a deaf teacher until I was in the sixth grade. Then finally, I had someone who understood my communication and my experiences as a deaf person." (Andrews & Franklin, 1996/1997)

At some point during all students' academic career, they should have the experience of learning from a minority educator. Recruiting talented minorities to pursue careers in deaf education would enrich the process of multicultural education. Furthermore, the teacher, student, school, family, and community relationships could be improved if there were more minority professional (teacher) staff members within the school to confer with. To probe this topic, this study will examine the educational situation of Asian/Pacific Islander, Hispanic, African American and Native American Deaf students (minority teacher or student). The study will consider these factors:

1. Are there areas of concern or barriers across cultural and ethnic lines between

student and teacher?

2. Are there any common patterns among the groups studied or within a group that address role modeling, and student success or failure. What are the overall effects?
3. Using enrollment as a base to determine the number of minority students qualifying for a professional role as an educator of the deaf, how are current teachers of the deaf programs preparing to meet the diversification needs of school districts nationally?

LITERATURE REVIEW

HISTORICAL OVERVIEW OF MULTICULTURAL EDUCATION ISSUES

Multicultural education is defined as, "an educational reform movement that is concerned with increasing educational equity for a range of cultural and ethnic groups" (Davidman, 1997). Where is the "equity" for a range of cultural and ethnic students when the educational programs fail to recruit and train minorities to be their teachers?

Incorporating multiculturalism in curriculums in order to promote a more inclusive learning environment is a current educational trend. Discussing cultural contributions by introducing family or community members to the class offer a diverse curriculum related perspective. This provides a wonderful role models for both students and educators. "The lack of multicultural materials and curricula in schools for the Deaf are issues that minority students like to discuss. All students also have opportunities to develop friendships with minority students, which encourages future collaboration on the job"(Andrews & Martin, 1998).

Teachers serve as role models in the academic environment and for the achievements of their students. In all education programs, the ethnicity of the teaching and administrative population should be as diverse as the members of the diverse

community it serve. In other words, the role modeling of multicultural education should begin first with the retention of minority teachers within the schools. To some degree, ethnicity of teachers in deaf educational programs should reflect the diversity within the student body population that these teachers will serve.

Multiculturalism, as the curriculum practice for more than ten years, is missing input from that essential quality - minority teacher role models. Surely this would be an effective way to "improve the situation of groups of individuals who have been disenfranchised and / or educationally underserved because of their group identity"(Davidman, 1997). Prospective teachers in most educational programs are learning the importance of cultural awareness as well as sensitivity toward their diverse student body, their families, and community of the school. They are also learning how to incorporate such values in their lesson plans. While these skills are important for young educators to learn, the programs could do everyone a favor by recruiting members of our diverse community at large to pursue careers in education. In this day and age, no deaf minority student should have the experience that Dr. Davilia had.

In the following pages, diversity in education is explored for each of the four groups; Asian/Pacific Islander, African American, Native Americans and Hispanic.

EXPLORING DIVERSITY IN DEAF EDUCATION

Asian/Pacific Islanders

The Asian/Pacific Islanders have quite a diverse cultural background whose homeland is identified within five separate regions. "Numerous variables must be considered when working with individuals from the Asian/Pacific Island populations: languages, religions, childrearing practices, beliefs and values, kinship systems, customs, life style, practices in medicine, reasons for leaving the homeland, educational level, and others" (Cheng, 1993). Currently, this is the largest growing deaf population in America.

"Despite the number of years that Asian groups have lived in the United States, it was not until the recent influx of immigrants and refugees that the special needs of all Asian/Pacific Island populations have surfaced. The enrollment of Asian/Pacific Island hearing impaired children under the age of six in the US school system climbed 206 percent during the 1980's" (Cheng, 1993). It is predicted that this population will continue to exceed in growth through the year 2000, which brings to fore the issue of communication.

There is a wide diversity in variations of their languages. There are over 1,200 indigenous languages that are spoken by the inhabitants of the Pacific Islands. "These languages differ a great deal - from being tonal, monosyllabic, and logographic (a property of the writing system) to being intentional, polysyllabic, alphabetic and agglutination" (Cheng, 1993). Many students present these variations in the U.S. school. Difficulties arise in trying to teach a deaf Asian child English especially if the family speaks the native-first language in the home. The student struggles with trying to communicate in at least three languages: Spanish or English, and American Sign Language (ASL). The average age at which these children are identified as deaf is not know, however, it could effectuate their acquisition of English or ASL as a second language.

In this situation, how can the educator best meet the communication needs of both the deaf child and the family? It is apparent that a role model or person knowledgeable of the first language is needed to help educate the child in English or ASL in school. Another aspect is with the acculturation of the family. Often times the adults in the families are resistant to assimilation. Their unwillingness to learn a new language is often an attempt to safeguard their cultural value. Teachers also need to be aware of the values and belief systems of these children and their families. Various Asian cultural beliefs about disability shapes their thinking. For some Asians, deafness is considered a

blessing from God and that they should cater to that child's every need. Conversely, for some Asians, deafness is viewed as a curse, a reason to shun or neglect the needs of that child. It is critical to have role models in place to serve as an extended support system between the student, the family, and the school community.

Hispanic

"Of the many 'minority' groups in the United States, the Hispanic population is the second largest (Asian/Pacific Island being first) and fastest growing" (Walker-Vann, 1998). Walker-Vann cites a statistical prediction from Spencer(1986) that the "Hispanic population will double by 2019 and triple by 2040" (Walker-Vann, 1998). In many instances, Hispanic deaf children are not identified as deaf until age four or when they arrive in kindergarten. Identifying Hispanics special needs occurs about two years later than in the Anglo population causing a delay in their language abilities. Most of these students are trilingual: Spanish, English, and ASL. Their families speak Spanish in the home, while the student is learning English and ASL or Signed English in the school.

The Horace Mann School for the Deaf in Boston is recognized as one of the few schools that established a Hispanic Deaf Program in 1988. At that time, "the staff consisted of a teacher of the Deaf, also certified in bilingual education, a paraprofessional, who was a native speaker of Spanish, with training in deaf education and signed language; and a parent liaison, who was a native speaker. All members of this staff assisted with assessments, interpretations and parent outreach" (deGarcia, 1993). It is this type of role modeling which is needed to encourage student success, and strengthen family relationships and community ties with the school.

The need for Hispanic role models for Hispanic deaf children is reflected in the difficulties that these children often have in school. For example Walker-Vann (1998) states that "some researchers have determined that many Hispanic children do not function well within the public school system, and they have noted that the system has

not been modified to promote such children's success". It is also noteworthy that "Hispanic students have the largest dropout rates among ethnic groups. More interesting, perhaps is that children who are both Hispanic and deaf or hearing impaired are less successful in school than those with either of these characteristics alone" (Walker-Vann, 1998).

There is a desperate need to try to resolve the difficulties that the Hispanic deaf children experience in the academic world. The administrative system needs to recognize deficiencies in more than their academic programming given that the students are struggling to learn the language skills needed for acquiring an education. In the state of Texas, 18 % of deaf school children are of Hispanic origin but less than 8% of the teachers are Spanish. There is a need for qualified Hispanic teachers who can identify culturally with the students and families.

The Deaf education teacher program at Lamar University in Beaumont, Texas has made a significant effort in preparing talented Hispanic teacher candidates. "Since 1989, approximately 40% of deaf education graduates from Lamar have been from minority groups, specifically Hispanic with more than 25 Hispanic graduates now teaching Hispanic deaf students throughout Texas and the U.S." (LU press release, 1999). More programs and efforts should be made to recruit and nurture potential Hispanic teachers to close the language barrier gap between student and teacher across the nation.

African Americans (Black)

The plight of Black deaf students is similar to the struggles of Blacks as a minority in a society of majorities. "Black Deaf Americans have a triple heritage. Their lives are shaped historically by Black culture in America" (Lane, 1996). Fordham (1988) discusses the concept of a 'racelessness factor' in Black students as part of the tensions of 'high achieving Black students'. Her construct of racelessness is defined as "the lack of

a strong ethnic identification with the collective ethos of the African American community or culture and the adoption of the ethos of the dominant society (Hall, 1998). In other words, African Americans who behave more like whites and identify less with their own culture are considered to exhibit a 'raceless personae'.

For Blacks the issue becomes a battle over cultural allegiance. "Being popular among the Black peer group is the antithesis of being raceless. Conversely, to be raceless is to risk being unpopular among African American students who choose to identify with their culture, but racelessness increases one's chances for academic success" (Hall, 1998). The ironic twist in this statement is that by acting white - not identifying with one's culture, students can succeed academically. Is it necessary for one to lose or forget their heritage by conforming to the majority population to achieve academic success? Would this same rule apply if there were more minorities on staff? Would the appearance of a diverse faculty achieve an overall positive effect in the students' development of socialization and academic skills?

When questioned, 87% of African American Deaf students at the MSSD School at Gallaudet identified themselves as Black first. "These respondents' activity in the deaf community was more limited than the students who identified with deaf culture first" (Hall, 1998). The interesting aspect of these statistics is that the 87% were more knowledgeable of their cultural history and the aspects of racial discrimination than those who identify themselves as deaf first. Furthermore, those students who identified themselves as deaf first were "educated in predominantly White residential schools at a young age and had deaf parents who were active in the deaf community. They were more knowledgeable about issues involving deafness than those pertaining to being African American" (Hall, 1998).

These are curious results. It makes one wonder, whether hearing parents are more effective as cultural role models than perhaps a teacher? It is clear that to some degree,

students who were culturally aware had role models of like ethnicity. Certainly, variations would exist with regard to the dynamics of the relationship between the deaf child and their primary hearing influence. An example of dynamics lie in how well the family relates and how open and accessible the communication lines are between the deaf child and hearing parents. It still comes back to the issue of ethnically diverse role models. Does it play a significant role in the educational development of deaf students. According to Lane (1996), in the early 1950's, Black teachers of the deaf played a significant role for deaf students. In fact, it was the only educational role model for Black deaf students. "In the early 1950's, thirteen states were operating separate and segregated schools for Black deaf children, where the emphasis was on vocational training" (Lane, 1996). Data revealing post graduation success of the 1950's deaf students may prove to be interesting.

As late as 1963, eight states still had separate schools for these children. Many of these schools are closed. It appears further that the doors connecting those valuable ties to historically Black colleges from which vocational and academic teachers were often recruited were closed. "Those ties were broken when desegregation closed the schools and sent the pupils to formerly all-white schools for the Deaf" (Lane, 1996). Perhaps ties that were severed should be reestablished. This would be one way to attempt increasing the ratio of ethnically diverse professionals in the educational system to teach deaf students. "There is much to do. There are low expectations of Black deaf children. There are too few Black deaf teachers and other professionals. There is a lack of Black interpreters. There is little awareness of Black deaf history and culture and the achievements of Black deaf leaders" (Lane, 1996).

Native American

One article was found that specifically surveyed Native American students.

Philips (1972) studied the progress of Native American children on the Warm Springs, Oregon Indian Reservation. Her study charted the educational differences found on the reservation with the local public schools that the Native Americans were transferred to. Children are taught on the reservation for the first five years. Upon entering the sixth grade they are transferred to the local public school where they are mainstreamed. Phillips' (1972) study found that this segregation by cultural design (K – 5 education occurring on the reservation only) imposes a cultural shock upon the students when they are mainstreamed to the local public school.

An interesting factor regarding the ethnicity of the teachers on the reservation is that the majority is white and had not lived within the Warm Springs reservation community. A common pattern that surfaced among the many teachers surveyed was the statement that, "Indian children show a great deal of reluctance to talk in class and that they participate less and less in verbal interaction as they go through school" (Phillips, 1972). Their primary teachers became their first role model for understanding and establishing a relationship with non-Indian educators. However, this primary model in no way prepared the students for the multicultural experience of mainstreaming in the public school setting. A major difference between each setting (reservation and public) is that the teachers are cognizant of Indian cultural values on the reservation. They respected these values while integrating them during instruction. The public school teachers gave no consideration for cultural differences in their teaching styles, strategies or classroom management. In the public schools, the teachers had no knowledge of Indian cultural values regarding socialization, communication styles in the classroom between peers and teacher. Consequently, the Indian students are labeled behavior problems, and thought to have learning disabilities. These thoughts are mainly due to the teacher's lack of cultural knowledge relevant to reservation customs.

Data relevant to deaf Native American or role models in education presented

limitations in providing a variety of perspectives. "Indian children and children of other ethnic groups do not speak the same language as their white teachers." (Philips, 1972). Heavy recruitment, encouraging young Native Americans to pursue careers in education could be a beginning toward accommodating this educational need.

PROGRAMS ADDRESSING DEAF ROLE MODELS

Two articles were found that addressed the issue of role models for deaf children. Watkins' (1998) paper focused a mentor program for deaf infants and the availability of a deaf role model for classified deaf infants and their families. In this study deaf infants - toddlers (0 -5 years) and their families received intervention services in the SKI-HI Institute, at Utah State University. Over a three-year period, the mentor taught through role modeling deaf culture, ASL, and interacting with the deaf child and family. "The deaf mentor is also a role model for the child and helped the child to develop a positive identity - self-esteem, and pride in being a person who is deaf" (1998, Watkins). The control group is children in Tennessee who received Signed English as the mode of communication through home. The Tennessee group received parental advisory visits, ASL modeling from the deaf role model only; no cultural education is extended. This study is significant in that it found significantly higher literacy skills among those deaf children who received full enculturation through the role model intervention of both ASL and cultural training. These results support the theory that cultural and ethnic role modeling can enhance the acquisition of positive social and academic skills. Another significant study is California State University at Fullerton's Teacher Track Project. "This project targeted instructional aides and high school students for recruitment" (Lankard, 1994). The Teacher Track Project attempts to close the gap or - barriers preventing minorities from pursuing careers in the education profession by

addressing their students' needs. An integral part of this program's success is in its outreach efforts. To ensure retention, the school assists the perspective teacher with financial aid for tuition and book cost. There are tutors on hand to render the extra support to the teacher candidate. However, it must be said that this program has a 'hearing persons' agenda for tracking teachers to teach hearing children not deaf. "Successful recruitment and retention of minority teachers require a cultural transformation within the institution. Faculty diversity needs to be seen as crucial to the multicultural school environment. Multicultural understanding will require much more than a plan. It will require people working together, joining hands and sharing in a collaborative effort unlike anything we have seen in public education" (Lankard, 1994).

Efforts are needed on every front in the pursuit of providing a multiculturally diverse education. These efforts should start at the top with Teacher preparation programs by balancing their faculty and student ethnicity ratios, down to the elementary through pre - college sector. America, the melting pot of the world should promote this fact of life within the institutions that prepares its nation's future leaders.

Discussion

Of the four cultures studied emphasis on teachers as role models are discussed mainly in articles relevant to Deaf African Americans. Information regarding teachers as role models in deaf education appears to be limited. In general, the articles focused on the differences in being a minority within a minority group: Asian/Pacific Island Deaf, Hispanic Deaf, and African American Deaf. Regrettably, current literature was not discovered discussing Native American or Deaf Native American students, teachers or the need for ethnic role models.

The ethnic barriers between teacher and student presented themselves into three categories. The first, is a phrase common in various definitions for the term multicultural

education. This phrase is, respecting the differences of others. Through knowledge, a person can gain an appreciation and mutual respect for the differences in all humans. Unspoken, as it subtly appeared in this study is, that the lack of minority teachers in deaf and general education should be a multicultural educational concern. The encouragement of talented minority high school, or college students to pursue careers in deaf education would be an aggressive first step. Supporting them through the program, academically, spiritually, and even financially is an excellent way of attempting to resolve this current educational problem.

Another common barrier is revealed in the way the teachers and students communicated with each other. In the business of education, communication is vital for teaching and assessing the curriculum. Communication is the quality that encourages self-esteem, and finds that special way to stimulate a student's mind. Consider, the drop out rate of Hispanic students. Language, a mode of communication, is a strong cultural value for Hispanics. Teacher role models of Hispanic ethnicity are particularly needed for Hispanic students, and their families. This would bridge the 'communication gaps' between school, family, and community. Other non- English speaking minorities as well are in need of ethnic teachers.

The quality that follows communication is 'understanding'. Administrators across the nation, school districts, educators within the profession, and educational training programs need to understand the horrendous impact the lack of ethnic minority teachers within the deaf education programs have over all students. The multicultural education curriculum is missing that essential quality, the ethnic teacher role model. An aggressive measure is needed to resolve this need in deaf education.

GOALS

The goal of this study is to document and describe current efforts by Teachers of the Deaf Education programs to recruit minority applicants. The focus is on the potential of these programs to increase the pool of minority teachers (deaf and hearing) who can serve as role models for deaf minority students.

DESIGN

A survey will be sent to each of the 72 Teacher of the Deaf Educational programs listed in the American Annals for the Deaf (1998). The survey will ask the questions regarding recruiting strategies, as well as retention and graduation rates from teacher preparation programs. Participants will be asked to provide data for the three previous academic years (1998 -1996). The survey will include a question regarding preferred method for follow-up contact.

An analysis will be made to determine the common patterns used to recruit and retain teacher candidates. Furthermore, through examination of these patterns, perhaps alternatives may be revealed to assist T.O.D programs with increasing minority enrollment. A copy of the survey is included in Appendix A.

Study

The results of a survey regarding minority recruiting and retention practices (see Appendix 1) engaged 24 respondents from the 62 Teachers of the Deaf Educational programs listed in the American Annals of the Deaf (Vol. 142 No. 2). An analysis of the data within the 24 responses revealed that two of the programs solicited have closed. Therefore, the number of useable responses was 22. Two types of programs are represented within the 22 respondents: undergraduate and graduate level programs. The following presentation of results is based upon this set of data.

The first question asks, "Does your program recruit Minority Students?" A significant number of the respondents 17 (77%) said that they do recruit minority students. Of the five, four programs responded "no" to the question. Two of these four programs explained that they do not recruit any special group to their program. A third said that they do not need to recruit minorities because their general student population is already heavy Hispanic. The fourth program, while stating that they do not recruit minority students, later noted that they do encourage minority students who inquire or show an interest. Finally, one program responded that while they do recruit minority students, they do so "only as part of the overall College of Education program, not separately."

Several common recruiting practices emerged in analyzing the responses to the second question. "Please list what recruiting practices you have used for attracting minority students to your program?" Out of 22 programs 14 (64%) participate in Career Day events in efforts to recruit minority students. Brochures, flyers or advertising in

professional journals was used by 7 (41%) of the respondents. In some instances, minority models were used in the photo illustration of brochures. Of the 7 (41%) using brochures, 1 (33%) of these respondents interact with secondary students. This exposure is by way of presentations on reservations and visits to high minority populated schools. Using the Internet as a recruiting method was reported by 4 (18 %) of the respondents. One program said they adopted a local middle and high school as a nurturing - recruiting source. This is facilitated through presentation to students and programs designed to encourage young candidates to pursue careers in education.

Questions three and four request enrollment data for the school years 1998, 1997, and 1996. It was designed to gain data specifying enrollment figures of ethnic minority groups, and deaf persons for comparison against the total population of students in these programs. Only 15 (68%) of the respondents answered these questions accurately or complete. It is believed that the wording of the questions created confusion in its request to specify total enrollment and from that number, how many were members of minority groups or deaf.

Fifteen programs completed questions three and four correctly. The total student enrollment for these programs in 1996 was 226 students. Forty-three students (19%) were minorities: of these forty-three, 27 (6%) were African Americans (AA), 2 (.05%) were Deaf African Americans (D/AA), 4 (.09%), Asian /Pacific Islander (API), none Deaf Asian /Pacific Islander (D/API), 9 (21%) were Hispanic (H) and .1 (02%) were Deaf Hispanic (D/H). None were Native American (NA) or Deaf Native American (D/NA). In 1997, there were 212 students enrolled in TOD programs. Of this population, 42 students (20%) were minority: of these 42, 23 (55%) AA, 4 (1%) D/AA, 3

(.07%) API, 0% D/API, 10 (24%) H, 1 (.02%) D/H, 1 (.02%) NA, no D/NA. There were a total of 225 students enrolled in 1998. Forty students (18%) out of 225 were minorities. Of the 40 students, 25 (63%) were AA, 2(.05%) D/AA, 5 (.13%) API, 3 (.08%) D/API, 4 (17%)H, no D/H and NA, 1 (.03%) D/NA.

The final question on the survey asks the participants to give their opinion regarding the greater challenges they have experienced in attempts to recruit minority students. Pooling this data together, three common areas of concern became apparent: interest, location, and qualification. These areas are interpreted as the common barriers programs face when recruiting students.

Thirty-six percent (8) of the respondents indicated that limited interest in T. O. D. careers on the part of minority students is a barrier to recruitment of these students. A common circumstance effecting interest is the fact that other careers such as Engineering, Medicine and Law are more attractive. The financial rewards accompanying these professions are much higher than in Education.

Location (23%) was the second highest challenge reported. Many of the colleges are located in either a rural area or a small town. One respondent stated "Our greatest problem is that we don't have a minority community in our area. Minority students see little opportunity for a social life in our community." Another respondent stated that their school has a small number of minority students on campus. Overall low college minority enrollment would certainly diminish the opportunity for multicultural activities to occur on campus. These extra activities are another quality that attracts students to pursue an education at a particular college. Having a social life within a diverse comfortable social environment is important for many minority students.

The third area that posed a challenge for TOD programs recruiting minority students was with finding qualified individuals. Several respondents expressed their difficulty in attracting individuals with qualifying GPA's. The reason most often expressed was due to competition with other careers (engineering, medicine and law). Another parallel between 'interest' and 'qualification' stated was that TOD programs are competing with Historically Black Colleges. As an outreach endeavor and one possible solution for building the pool of minority TOD applicants, educational programs sharing communities with Historically Black Colleges could attempt linking their program with those schools. Other responses focused on insufficient funding (not enough scholarships available) and recruiter characteristics (need for minority recruiters).

DISCUSSION

This study attempted an analysis of three critical qualities effecting Deaf education today: multiculturalism, role models for Deaf students and the recruiting practices of minority teachers in Deaf education programs. Efforts were made to examine each quality, and then tie it all together. To guide this study, three questions were asked:

1. Are there areas of concern or barriers across cultural and ethnic lines between student and teacher?
2. Are there any common patterns among the groups studied or within a group that address role modeling, and student success or failure? What are the overall effects?
3. Using enrollment as a base to determine the number of minority students qualifying for a professional role as an educator of the deaf, how are current teachers of

the deaf programs preparing to meet the diversification needs of school districts nationally?

Determining whether Minority teachers serve as role models to students was the hypothesis. There are barriers for which there should be an educational concern particularly with regards to role modeling. The areas of concern lie within the ratio of Minority and White TOD'S and the diverse population of Deaf students. Comparing data found in Jensema & Corbett's study (1981), against this study, it can be concluded that while minority enrollment appears to be low, there is an increase in minorities pursuing the TOD career field. Analyzing respondent enrollment figures provided from the fifteen programs who answered these questions correctly reveals that for the three years studied, (1996, 1997, 1998), 19%, 20% and 18% minority candidates respectively were enrolled. The impact of these enrollment figures on the issue of role models for primary and secondary deaf students can not be fully answered here. To effectively answer this question would require more research to determine students opinion or student response to role models in the classes. However, it is likely that increasing the number of minority persons who become Teachers of the Deaf would compliment the pedagogy of Multicultural Education.

The results of the study indicates that 77% of the Teachers of the Deaf programs who responded to this survey make efforts to recruit minority TOD candidates. However, they also expressed concerns and described barriers to recruiting minority students. Interest, location, and student qualification were the most frequently cited barriers. Increasing students' "interest" in becoming a T.O.D. may not be very difficult.

One suggestion for school programs is to increase the funding that allows their recruiters to travel. Recruiters can gain more exposure by expanding their search into areas beyond their general realm. Going into minority communities within cities they have not covered may increase the opportunity to attract interested minority T.O.D candidates. One respondent suggested that consistently using non-minority representatives might not be an effective strategy for recruiting. In essence as a solution for gaining minority candidates, perhaps a minority person should be the recruiter. Certainly this would be an effective way to help potential students recognize the school's commitment to diversity. This visual presence may encourage minority students to further inquire about what the school program has to offer.

The most interesting response and by far the greatest effort of recruiting was found in those school programs that work with secondary level students. Perhaps efforts to increase student interest in careers as T.O.D.'s should begin by developing secondary student interest. As a measure for meeting the diversification needs of school districts nationally, this may be a valuable recruiting practice. Perhaps by starting early, minority students would see the rewards (beyond the financial) for becoming T.O.D.s.

Location is clearly a barrier too difficult to change. However, schools may want to work more closely with local secondary programs to increase the number of qualified minority students in their area. Other issues were mentioned less frequently, but are also potentially very important. For example, not having sufficient funds to offer scholarships and little opportunities for a social life.

In conclusion, this study confirmed that the number of minority T.O.D.'s in training is an issue, at least for the majority of those programs who responded to the

survey. Aggressive measures are needed to increase the interest level of young college minorities to give back to the community by participating in the academic nurturing and development of deaf secondary students. To prepare students to be productive citizens in future diverse work places, it is imperative to establish positive role models throughout their training. This can not effectively be done if the teacher population doesn't accurately reflect the diverse population they serve. Educational programs, along with school districts, should seriously address these issues, as role modeling is an important element in students' achievement.

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**SURVEY OF RECRUITING PRACTICES FOR TEACHER OF THE DEAF
 EDUCATION PROGRAM**

1. Does your program recruit Minority Students: *Native American, Asian American, African American or Hispanic students*?

_____ Yes _____ No _____ Unsure

2. Please list what recruiting practices you have used for attracting minority students to your program? *ex. Career Day, School, Church or Community Fairs*. Have they been successful? Why?

3. For the entry classes listed below, approximately how many students were minorities?

	African Am	Asian Am.	Hispanic	Native Am.
ex.	3/10	2/10	0/10	0/10
1998				
1997				
1996				

4. Over the last 3 years, approximately what percentage of your minority students are deaf or hard of hearing?

	African Am	Asian Am.	Hispanic	Native Am.
ex.	1/3	1/2	0/10	0/10
1998				
1997				
1996				

5. In your opinion, what are the greater challenges to recruiting minority students?

6. Would you be interested in a summary report of my collected data?

_____ YES

_____ NO

7. Please indicate the preferred method of contact for a follow - up interview

E-mail address _____

Telephone Number _____

Fax _____

Mailing Address _____

Thank you in advance for your prompt attention to my inquiry.